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*Der heilige Märtyrer Josaphat Kuncewicz, Erzbischof von Polozk.* Von Johann Looshorn. (München: P. Zipperer's Buchhandlung, 1898; pp. vi + 189; M. 2.50.) The subject of this sketch is a Roman Catholic archbishop, born in 1580 in Wladimir, a city in the Russian province of Wolhynia. In early life he came under the tutelage of Jesuits, who instilled in him an intense hatred of every form of Christianity other than the Roman. It was this uncompromising position which led him afterward into great difficulties, and which was the primary cause of his assassination in 1623 by adherents of the Russian orthodox church. Kuncewicz was evidently a devout man, and he deserves a better biography than the one before us. The book is so full of extravagant statements of the archbishop's superior holiness as to be positively unreal. The miracles he is said to have wrought after his death are so transparently apocryphal that their narration, in a book which is calculated to be taken seriously, appears highly amusing. This part of the book is a translation from a Latin original by Jakob Susza. Appended to the biography of Saint Josaphat, Looshorn gives us a historical survey of the persecutions which the Roman Catholic Ruthenians suffered at the hands of the Russian government. — *Die Reformation der Kirche in Bamberg unter Bischof Weigand 1522–1556.* Auf Grund archivalischer Beilagen dargestellt. Von Otto Erhard. (Erlangen: Fr. Junge, 1898; pp. iii + 99; M. 1.80.) The author in a short preface modestly expresses the wish that his book might be a slight contribution toward a fuller and more perfect presentation of the religious history of Bavaria during the sixteenth century. We confidently believe that students of church history will gratefully accept his contribution. The book is one of those monographs which, because they are based upon the study of contemporaneous writings and of official papers, cause the writer much labor, but which are indispensable in historical investigations. The epoch covered by the book is a most eventful one, and Weigand, who had the good fortune of being at the head of the important bishopric of Bamberg throughout that stirring period, comes in for a large share of characterization. The history of his several acts has an important bearing upon the Protestant Reformation in his diocese. The author maintains that the reform movement had struck deep roots in Bavaria during the reign of Weigand's predecessor, and that Weigand, who had no sympathy with the Reformation at all, could not fight it successfully until 1548. Weigand's temporizing policy and his underhanded dealings he makes largely responsible for the growth of an anarchistic spirit

which caused the good bishop such trouble in the Peasants' War. The book alludes also to the persecutions of the Evangelicals and Anabaptists after 1525. The narrative is a connected one throughout. We would venture the criticism, however, that the value of the book might have been enhanced if the author had thrown his material into chapters. There is no table of contents, but an alphabetical list of names used in the book is subjoined.—A. J. RAMAKER.

*Die Heilsordnung.* Von Emil Wacker. (Gütersloh: Bertelsmann, 1898; pp. 334; M. 4.) The author is director of a deaconess institute and has published a number of devotional books and discussions on practical piety. This book insists on conversion and the personal appropriation of salvation. He feels that Lutheran theology has dealt too exclusively with the doctrine of justification by faith and the objective side of salvation, and has neglected the dealings of the Spirit of God with the soul of man. To those of us who have been bred in evangelical religious bodies of America or England the gospel preached here will seem elementary; but every nation knows its own needs, and the ponderous German thoroughness of the author brings out many familiar truths in a new light. He carefully, and, on the whole, wisely, warns off the dangers of the revivalism that is lumped as "Methodism" in Germany, and, like a good Lutheran, ever insists on the work of God and abhors synergism.—WALTER RAUSCHENBUSCH.

*Christi Person und Werk in der Predigt.* Von D. Hermann Gebhardt, Kirchenrat. (Gotha: Gustav Schloessmann, 1898; pp. xv + 140; M. 2.60.) In the preface the author very cleverly portrays the different classes of ministers he has known and their attitude to preaching: the easy-going men, content with reading the papers and cultivating their hobbies, who regard the sermon as an unwelcome interruption and get over it as lightly as they can; the men who scold at the morals of others, but have no religious life in them; the zealous parish workers, who consume their time in societies and meetings and social schemes, and have little strength to spare for their sermons; and the really faithful and able preachers. They all seem to him in a measure to fail in holding and impressing their audiences, especially the men. The author thinks the fault is largely with their message. He tries to set forth the doctrine of the person and work of Christ as it ought to be preached. The book is a useful and concise summary of biblical teachings, but we have failed to see that it rises to so ambi-